



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Zevachim Daf Kuf Tes Zayin

TEHORIN AVAL LO TIMEYIN

- **Q:** The Braisa said that even before the Mishkan was built, only kosher animals could be brought as korbanos. Now, before the Torah there was no such thing as kosher and non-kosher animals!? **A: R' Shmuel bar Nachmeini in the name of R' Yonason** said, it means that only animals that were destined to be kosher were allowed to be offered.
 - **Q:** How did they know which animals were destined to be kosher? **A:** It is as **R' Chisda** said regarding how Noach knew which were the kosher animals of which he had to take 7 pairs into the teiva. He said that Noach took all the animals and had them walk by the teiva. The animals that the teiva took 7 pairs of, were the ones that were kosher. **R' Avahu** said, the ones that were kosher came to the teiva in pairs of 7 by themselves.
- **Q:** The Braisa said that all korbanos brought before the Mishkan was built were olos. The Gemara asks, the pasuk regarding the Yidden at Har Sinai says "vayizbichu zevachim shelamim La'Hashem parim", which shows that they offered shelamim!? **A:** The Braisa should be understood as saying that olos were offered on behalf of everybody (not that only olos could be offered), but shelamim were offered on behalf of some, but not all – only Yidden could bring Shelamim, but goyim could not.
- The Braisa follows the view that a Bnei Noach may not offer a shelamim. This is the subject of a machlokes between **R' Elazar and R' Yose bar Chanina**. The view that says a Bnei Noach may bring a shelamim learns this from the pasuk regarding Hevel which says that he offered the fats of his animals. What type of animal has its fats offered, but not its meat? It is a shelamim. The other view is based on a drasha of the pasuk "uri tzafon ubo'i seiman", which he says "uri tzafon" refers to the goyim, who may only bring korbanos that must be brought in the north, which refers to an olah.
 - The second view understands the "fats" of Hevel's animals to refer to the choicest of his animals, not the actual fats. The first view darshens the pasuk of "uri tzafon" to refer to the gathering of the Yidden from galus.
 - **Q:** The pasuk says that Moshe told Paroh that he must give the Yidden animals for "zevachim v'olos", and zevachim refers to shelamim!? **A:** The zevachim refer to animals shechted for eating and olos refer to korbanos to be offered to Hashem.
 - **Q:** The pasuk says that Yisro offered "olah uzevachim"! **A:** That was after Matan Torah, and therefore the Yidden were no longer considered to be Bnei Noach.
 - **Q:** What will we answer according to the view that this story of Yisro happened before Matan Torah? **A:** That view will hold that Bnei Noach may offer a shelamim.
 - The exact time that Yisro came to the Yidden is actually a machlokes among Tanna'im in a Braisa. **R' Yehoshua** says, he came after hearing about the war with Amalek. **R' Elazar Hamodai** says, he came after hearing about Matan Torah. **R' Eliezer** says, he came after hearing about Kriyas Yam Suf.
- The Braisa said that goyim may offer korbanos on a bamah even today. A Braisa explains, this is based on the fact that the pasuk that makes it assur to bring a korbon anywhere other than in the Mikdash says "daber ehl Bnei Yisrael", which teaches that it is only the Yidden who are commanded regarding this.
 - **R' Yaakov bar Acha in the name of R' Assi** said, it is assur for Yidden to help them do this or to be his shaliach to do so. **Rabbah** said, it is mutar to teach them the proper way to do it, as we see that **Rava** told **R' Safra and R' Acha bar Huna** to instruct goyim on

how to properly bring a korban for Ifra Hurmiz, the mother of Shvor Malka, upon her request.

- **Q:** In his instruction, **Rava** told them to make sure the korban was brought using new wood. **Abaye** said to **Rava**, you must have said this according to the view of **R' Elazar ben Shamu'ah** in a Braisa, who says that the wood used on the Mizbe'ach must be new wood. However, we find that **R' Elazar ben Shamu'ah** says in a Braisa that Dovid offered korbanos on the place of the future Beis Hamikdash and used wood of "morigim and cattle equipment". We see that there is no requirement to use new wood on a bamah!? **A: Rava** could answer that these items had never been used, and were therefore considered to be new wood.
 - **Ulla and Abaye** explain that "morigim" is a type of tool used for threshing.

KODASHIM KALIM NE'ECHALIM B'CHOL MACHANEH YISRAEL

- **R' Huna** said, the Mishna means that kodashim kalim can be eaten in any place of a Yid. The Gemara understands this to mean that in the Midbar there was no area that had the status of the Machaneh Yisrael.
 - **Q: R' Nachman** asked **R' Huna**, a Braisa says that just as there were set machanos in the Midbar, there are corresponding machanos in Yerushalayim!? **A:** Rather, **R' Huna** meant that kodashim kalim may be eaten anywhere in the Machaneh Yisrael, even if because of travelling that Machaneh was in a different place than where it was when the korban was shechted.
 - **Q:** That seems obvious!? **A:** We would have thought that the fact that the Mishkan was taken down makes the korbanos to be considered as if they have now left the machanos and become passul.
 - **Q:** Why don't we say that this is indeed the case? **A:** The pasuk says "v'nasah Ohel Moed", which teaches that even as it was travelling it had the status of the Ohel Moed, which therefore meant that the Machanos kept their status as well.